

The Holy Shroud

By Fr Peter Little SJ

(a transcript of his talk)

.. here my dear people on the Holy Shroud, but to put ourselves in the mood as well as making an act of worship of the Father, Son and Holy Spirit. Here are the words that you will now hear sung in Latin, and they're from Holy Week. And they are *Christos Factus Es Pro nobis Obdormisti Quia Nos Redime* which even if you haven't done Latin, you can very easily see means, Christ was made for us obedient, even unto death. And then the great telling phrase; *Mortem Utamur Crucis*; However there was a death on a cross. And then the Pascal mystery includes as well as our Lord's death, his resurrection. So straight away in the beautiful words of the liturgy,

Procter taken from the letters of St Paul;
Procter quader deus exaltader teum; On this
account God, that is the Father, exalted him.
Egenit heli nomen Quanis suber omne done;
and gave him [1.00 mins] the name. We just
said in the name of the Father. The name
which is above every name. So shall we listen
to this in the spirit of reverence?

(Gregorian Chant Music)

[3.31 mins] I am a Jesuit. I have been studying
the Shroud ever since I can remember, when I
went to theology and recently, of course,
we've all been most interested because of the
testing called the carbon 14 testing of the
shroud, and we've all been treated to the
media's, is it gleeful, statements that the
shroud is now known to be a fraud and a
forgery and a medieval, a what, a painting,
whatever they think. [4.00 mins] However
they are all sure now that science has finally
got rid of this wonderful Icon or image or relic.

Well, that's for the nervous nellys. That's for those who love pressing the panic button.

{Empathy}

So to help ourselves do what has been, as far as I can see, the lesson from history, namely that on the occasion of every opposition to the shroud from one or other source, the result has been a greater knowledge of the shroud by those who are in empathy with it. That's the big word now, if you want to be popular or unpopular but seem learned, bring the word in every now and then empathy. However it's not a word that's used in a silly fashion. Empathy means that if you really want to know something well, then you must feel yourself almost right into the thing, [5.03 mins] and then you have a chance of getting to know it. If you haven't got empathy and regard it coldly without much commitment of one's own self, one's own interest, the odds

are you'll never really understand things that are very important and do need a lot of empathy to be appreciated. Well if there's anything on Earth that needs that, it's the shroud. So let us learn the lesson which is on the occasion of the latest, I wouldn't say attack on the shroud, but the latest nervous nelly and panic reaction to what some scientists have found out. Notice as far as I know, it wasn't the scientists who said it was a fraud or a forgery. It was the media by and large, you see, that. So let us then see, can we improve our knowledge. I won't ask you to put your hands up. Tell me how many of you know about it? I'm sure most of you do. Probably a lot of you know a good deal about it. [6.00 mins] But to refresh our minds, and perhaps we'll have to make some little corrections later on, we'll first of all have a set of sides. ... no, I think in Turin, isn't that right. Ah yes, by the fathers, the Salesian Fathers who always have had great devotion.

{Slide show}

So without any-more delay, we'll have these slides, and then we'll have the talk on the shroud and put it into its proper setting. I'll indicate things here and there on the screen to help you understand what we're looking at. So we are dealing with the burial sheet. This is how and (after us) [6.40 mins] , before he knew the secret of the shroud indicated Our Lord's being buried. In a rough and ready way, he's perfectly correct. He was taken down from the cross, with permission by Pilate, very unusual. And the shroud having been bought by Joseph of Arimathaea was then used. It was a very richly woven shroud [7.00 mins] and Our Lord was placed in it. And without having been washed or anointed, the usual things done.

{Head, wrist and ankle bands}

Three things were done, which aren't depicted. There was a headband 'round the chin, there was a band 'round the wrists and there was a band 'round the ankles. Just notice for curiosity sake, that our friend the painter has Our Lord's right over his left hand. This will need to be corrected later on, not that it's wrong in itself, but over here there was another vast area that we'll deal with.

{History}

But after the 1204 taking of the shroud from Constantinople. The Journey then was to Bethsanson Biray, and for a little while in Paris apparently; Sharm Neree, where the royal house of Italy had its headquarters until they decided [8.00 mins] Turin was a better place. And so the shroud was taken from there, and in 1578, it was put into the basilica or cathedral of Turin and in the 1600's a special chapel was built for it. Why it was put there

on that occasion was due to a terrible plague having broken out in Milan, and the cardinal archbishop, Charles Boromeo, now St Charles Boromeo, made a vow to Our Lord of the Holy Shroud, asking him would he kindly stop this jolly old plague and Our Lord said alright. Because the bishop said, if you do, I'll go over to there and honour you on your shroud. So the royal house thinking they would help the archbishop have an easier pilgrimage, brought it to Turin so he'd make that journey. He found out and he spent forty hours prostrate before this holy shroud in which to thank Our Lord for stopping the plague. Ever since then it's been shown occasionally until the great moment arrived when it's secret's been known, [9.02 mins] good.

{Shroud Housing and Storage}

Here is the Area in Turin. Good. And now again. See the Royal Chapel at the back. Good.

Inside, the best of architecture. All marble, no wood because of a fire that had done damage in 1532, back then there in Shar Peree. Good. Now the altar has a container up the top with a replica of the shroud, but inside that is the shroud. Good. It's in a silver container, and now it is round, wound round a central core, covered in silk and in other nice marks of honour. And then finally in this silver container. Once it used to be folded, and that was [10.00 mins] important to know because of the effects of the fire being seen on. Good.

{Appearance of Shroud}

Now we begin to see the shroud itself. And straight away. We'll leave it 'till the talk, the reason for Our Lord's being crucified and so on and who he really is. But basically we see, straight away, what is on the shroud. A **double image**, so Our Lord was put down there, then the shroud was folded over him,

and then it left this double image. And you can see now the marks of the **fire**, where along the folds of the shroud in its previous manner of being preserved, folded into 48 little squares. And then because of a certain amount of damage, through a drop or two of that silver, not that one, silver container dropping through in. There were various burns symmetrically. And then the sisters, the poor Claires had to patch some of it. So on the shroud now we are being more accustomed to speak of [11.02 mins] the scorched, heavily damaged areas, the damaged areas near the scorching, the undamaged areas and then the patchwork. And then along that side there, there was a 3 or 4 or 5 inch piece placed in order to make the whole thing more symmetrical. They're not quite sure when that was put in, but you can see already, there are several different you might say on the shroud. Good. This indicates how it was once all folded up until it was that size. So these

figures and numbers simply indicate what I mentioned a moment ago as to where in Mungo's 48 squares you can locate the burn marks. Good. Now this is the cloth. I used to take very much interest in it, just the usual amount, but since this recent business of the carbon 14's testing having been taunted [12.01 mins] as putting the whole thing out of existence. I read all my books now, that, eyes that I've never used before. And so I'm, with enthapy, I'm almost inside these little things.

{Weaving Type}

I could not have possibly explained to you why it is, a herring bone or shevron type. We, the ladies may know, we could give them a little prize afterwards if they could tell us without being told. But to save anybody too much embarrassment. The manner in which it was fashioned was 3 to 1 weave over warf, that is, the weave went underneath 3 warf

threads and then over the next warf threads. And then if you make sure that that 3 and the 4th vary in each line, you can see that you're going to get a beautiful **herring bone** effect. Now that was a very expensive way of weaving well known in Egypt. The Jews became masters of it at the time of Our Lord. [13.03 mins] It wasn't used very much later on in Europe.

{Thread Type}

They have found, just to anticipate a little bit, they have found, for example, in the minute examination that there is **cotton** in with the **linen**. It's a linen weave. And cotton is from that middle east area. Cotton was never grown in Europe. So the shroud couldn't possibly have been made in Europe. It must've been made in the middle east. And it was made almost certainly, at least most of it, by hand, not by machines. Hand weaving

went out. They used to make the linen on the, on louveres later on, but in those days, that did it mainly by hand. So lots of points even about the texture of the shroud linen are contributing factors to our understanding and being able to see, the absurdity of the judgement made by the media that it's a fraud. [14.00 mins] .. so made by the scientists. Good.

{Photography}

Now we come to the explanation which I'm sure Joe here or even little Helen could explain to us. Namely that if you get a camera and if I photograph Father in the front seat there, then his wife Sher becomes black. His wristed watch seems to be on his right hand, arm instead of on his left, and his face especially becomes expressionless because everything is reversed in position, colour and especially in the lifelikeness. So you can see

Pius the 11th as he turns into that on the camera negative. Very important principle. Good. Why is that? Because you can see when the shroud was photographed in 1898 at an exposition by one of Italy's top photographers. [15.00 mins] The camera negative that he was developing in his dark room. You may have seen the marvellous film, 'The Silent Witness,' which goes into this in great detail. The camera negative began to come up slowly from the dish that he was using, so that he saw the white as off white as ebony white like the keys on a piano. That's more or less the colour of the shroud. It was coming out dark, the dark marks of fire were coming out white ... and then he began to see the body coming out. It was alright too, until he got to the face. And then he saw that the camera negative face was life-like. It was a positive image, and he said later, that he nearly fainted with the surprise. He realised not only the secret was out, but that he was the first

man in the whole human race ever to know it.
[16.00 mins] That on the shroud there was virtually, equivalently a camera negative. So when it's photographed, and then you see your camera negative. The negative there becomes a positive. Well we can understand that, but did they understand that 200 years ago? They wouldn't have had the remotest idea what you were talking about. This has only been known for little over a 100 years. Good. Again we see the contrast. Now, it's going to be very important, and it's an aspect of the shroud that I didn't give much attention to. I knew it years ago but never bothered very much about it. Now I bother quite a lot about it, namely that the shroud, and we'll see in the talk, was discovered in 6, 544 in the walls of the city. And at that moment all the depictions of Our Lord changed from what they had been to a new mode. But they took this, they all knew it was [17.00 mins] not made with hands and that it was Christ. But

they didn't know the secret of it. So from making an image of that on both say .. all in fresco. They obviously with the instinct of eastern artists, they were absolutely meticulous. And so they reproduced on art forms, we'll see them later on, everything there in that face. All they did was the face, they never painted the rest. Well, they only had the face, we'll see why later on. But you can see one thing for example. They gave Our Lord great big eyes, open, because as they looked at it, they said, 'Well, that's what it looks like, that's what he must've looked like. They had no idea that his eyes were really closed, they didn't know what they were looking at. Good. But on the original shroud, you see, that's why it's shroud. [18.00 mins] The blood is not in negative form, it's recognisable as blood marks. When the camera negative is developed, darkish blood, obviously, turns into white baubles. That's the most famous that 3, 4. We'll see later why it is.

But basically it's because the cap of thorns on Our Lord made the blood come out, and then it began to gather, and then it dripped over what they think was a little circlet there. And there's the blood that dropped out. In recent photography I've seen it, they've discovered blood flecks all across the cheek there which are impossible to see with the human eye. Good. The major thing of course is not to fail to see the forest by examining the trees. The forest in this analogy is the face of God, the Son, our high priest, in death at the moment of resurrection. [19.00 mins] And that's the thing to concentrate on.

{Role of Science}

All scientific things can do is to add information that will help judgement, interpretation to go on better. But the basic insight is gained by anybody who looks. And the world's skilled writers have endeavoured

to say what that face does show. And its affronted majesty, it's the best we can get of it. The majesty of the Son of God has been affronted by what was inflicted on him. But it's calm. We'll see all kinds of things, but this is a nice big picture, it won't do any harm.

{Fr Little points to features of the Holy Face}

Here are some of the 15 special features on the face that the artist reproduced. Line there, that line there. That raised eyebrow. That line there, that line there. That line there. The swollen cheeks. [20.01 mins] The great extended nostril over here from in here. Especially however, marks here. There is a square mark there. There's a V mark there, and there's another little V mark up there. They were reproduced on the frescoes and on the mosaics. Good. Now we see other things,

you see, that enable us to realise what the apostles told us in the Gospel account.

{The Scourging}

He took his cross, he carried it himself. So on the back after being scourged, you can see scourge marks all across the back. You can see them very definitely. You can see a point there and a point there and a line between them. So they can reconstruct the Roman scourging instrument. And they know that two men stood behind Our Lord and flogged him. And the flogging links with these little bony pieces on the end [21.00 mins] would curl around and flick him on the front as well. So he was thrashed back and front from head to foot.

{Carrying the Cross}

And then the carrying of the cross left its own imprint on the shoulder blades. See they carried the cross like that. We are so used to Our Lord's carrying the whole cross, well nobody could carry the whole cross, far too heavy. So they would have the upright part in the hill when they were doing a public execution. And then the condemned man would carry the horizontal part with a big placard 'round his neck saying why he was being crucified. But Our Lord had been scourged to half death, he was very weak. He'd been crowned and mocked, he was nearly dead from one point of view. So they saw he couldn't carry it, so Simon helped him. And you see however Our Lord had had it making abrasions on his shoulder blade. So they think too they could find something special on the shoulder itself. Alright. [22.00 mins] Here's the reconstruction of the Roman Flag rod, this is like they made it . And you can see these great dumb-bell areas, they

counted 120 of them. Good. Again that's the, you see, the big picture then shows us in magnified condition what we're looking at. You can see all the marks here, you can see they require very special ability to interpret. But most of us could appreciate that there are the scourge marks and then the abrasion marks and some marks on the shoulder as well. And you can see the blood marks put on the cap of thorns. Now we see the same thing, the shoulder area, see it all highly magnified. Remembering these are the marks of fire and the patching. Good. Now the central part [23.01 mins] shows how Our Lord was crucified. And again remember the painting showed the right arm over the left, that's what they saw on the shroud. And you can see now where the modern truth or forgotten understanding of crucifixion comes from.

{Crucifixion Nails}

The nail mark is obviously not in the palm of the hand but up there in the wrist area, where they found, very recently, that there is a bony structure with a tiny space between the bony structure that can be forced apart, a nail put in, and the bony structure then clamps it tight so the body is held very tightly on the arm on the cross.

{Blood Flow on Shroud}

They have worked out two of these different lines of blood flow. There's a line of flow there and a line there, they know the angles. And there are different interpretations but some of them aren't quite in harmony with scripture, I think. But the basic one is that Our Lord was like that when he died with sanctities [24.00 mins] So the blood just bearing, didn't explode. See the blood flow along this arm here. These by the way are

simply water stains. Everything on the shroud has been subject to the most intense study since the 1970s, for example they find that the areas or the edges of the water are very sharply delineated. But the image itself isn't, it just fades into nothingness, and the shades or degrees of intensity are very, very subtle. They are so subtle on the shroud itself.

{Shroud Replica}

I've seen a perfect replica of it, and when you look at it from the back of the church they have it framed up near an altar in a church near our Jesuit college in Rome. You can't see very much on it at all. It's very subtle shading gold and brown, you can just make it out. When you get near it, at arms length, you can't make out anything, anything definite at all. [25.01 mins] But when they photograph, everything came up in clarity, that's the whole point. We've only seen the photographs. We

think that's what the shroud looks like. No it's very dim. At any rate, that's the point they found out, the distinction between these images, if you like, and the real images. Good. Well that was just to show you, that's, they call it the **Space of Desto**. There are 4 or 5 great big bones, you see, and 8 altogether, I think. 1,2,3,4,5,

{Nail Replicas}

These, by the way, are replicas of the nails. Perhaps I'll (coughing) take them on. You can see them, you can see nails like that down in The Rocks in the museum. They were still used out here, when the settlers, first settlers, came out. [26.00 mins] So they're not like our ordinary nails. Very good.

{Nailing Process}

Now the feet. Our Lord was placed by being hauled up on to the cross. They put ropes 'round your armpits. They put the horizontal picks in. Then they hauled you up and used the horizontal pick as a lever, pull you up an inch or two off the ground. They bound your feet, then they pulled out your bar. Mostly the horizontal beam already had the nail barks there so they might pull your arm a little bit. Looks like it from the shroud. And then the feet were pressed. The right foot, it looks like the left foot there doesn't it. It's the left foot, the right foot, but, in fact as you've got to reverse everything. The right foot was pressed right against the shroud, look at all the blood on the sole [27.00 mins] of that foot. And the blood flow, the nail mark is very hard to discern. It's in there somewhere. But that's blood that flowed out once the body was placed on the shroud. And the other foot was placed over that so you can easily see from that, how bent that leg is in comparison with

that. When Our Lord was removed from the cross, the **rigour mortise** had set in. The rigidity of death so they couldn't straighten his legs. Neither could they straighten his or fold his arms, they could just pull them down in the position we've seen them. Well here you can see it better. As far as I know, the nail mark is there, but I, or there but it's very difficult to discern. But one nail went through a point similar to the nail point on the wrists, mainly a point which would enable the weight of the body to rest on the nail and not fall off and so on. And there'd be a little [28.01 mins] saddle they'd call it for the buttocks. So Our Lord felt like that. He just rested his buttocks on the thing, and couldn't move. You often hear stories that he was up and down, up and down. That doesn't square with holy scripture as we'll see. Good. There's a little point. Alright. Good. Now we come to more of the significance of the crucifixion. Why did Our Lord go to the cross? We know he loved his

church. Died for her. Purified her. And he always promised what his father had promised, that he would do it, eventually give the Holy Spirit to the church. And so after he died, see how the divine plan uses everything.

{The Spear}

A soldier pierced Our Lord between the 5th and 6th ribs. There's the head of the spear. That's the exact size. If that were the spear there and came down like that [29.00 mins] that bit there. It goes right in between the 5th and 6th ribs, and it goes into the heart area. So the big hole there, there was an exit passage for blood. And these white areas are the water. The (lettingpost) are still not quite sure how to explain it, but so I'm not going to go into it all. But that's what Saint John said he saw, but he said it as bearing witness. And gave it great solemnity because he made it one of the high points of the gospel. Our Lord

always spoken about water bleeding forth from his interior being. It was a symbol of the Holy Spirit he would give. So he used, apostles knew that, the water from his side, easy enough to link with his heart and his blood. They used that mysterious flow as a symbol of the fact that, having offered sacrifice, he was now completed. The sacrifice had been completed.

{The Holy Spirit}

Now the Holy Spirit was due now to be given [30.02 mins] and it was given there for them and (supervised) by the water but was given through the sacrificial love that had been offered. So what a wonderful symbol to sum up the whole of our catholic religion. So Our Lord then was filled with the Holy Spirit at the resurrection. He filled the church with the Holy Spirit at Pentecost, and the Holy Spirit operates now and does all sorts of marvellous

things. But this will always remind us of, not only the fact, but the origin of the fact, namely the love of the Sacred Heart seen in this piercing of the side. Good. Why did the soldier do that? Well when they went to their military schools they were taught to do it to kill the opposition. You could manage to get your spear in between the fifth and sixth ribs, it was goodnight nurse for the gentleman on the other side of the spear.

{Leg Breaking}

So in the circumstances as you remember, the other two men, two freedom fighters, who were crucified with Our Lord, [31.01 mins] as all who were crucified, had their lower legs broken, not to kill them. They didn't want them to die, they wanted them to suffer dreadful torment. Sometimes the freedom fighting companions, because in that day freedom fighters belong to big armies,

freedom fighting then would raid the Roman crucifying party and rescue their man from the cross. But if the man had had his legs, lower legs broken, he couldn't bear to be touched. Our Lord, however wasn't going to allow his legs to be broken, it was a sacrifice. He's the lamb, nothing's to be broken. So he chooses the moment to die. He died uttering a great which astonished the Roman Centurion. And anyway, to certify death, the man would move to pierce the side between the 5th and 6th ribs. Good. That shows the piety of the woman concerned and St John. But Our Lord wasn't like, slumped over like he was already rigid. [32.00 mins] Good. Now they've found all kinds of blood on the shroud. In the 70s there was a little moment when they were worried, was there blood? Now there's no doubt about it at all. There's blood that was put onto the shroud that had flowed onto Our Lord's body before he died, and then there was blood that flowed after he died.

They can easily tell the difference, mainly by the colour. Now here's blood that flowed after he died. When the body was brought down more blood flowed out and fell, flowed across the, the small of the back and then simply fell onto the shroud. There it is there. Good. Now they make crucifixes that are incorporating all that we know. We see Our Lord with his head on the side and all kinds of strange positions. But you can see the right foot that's pressed against the cross, it's the left that's closed, that's folded over. [33.00 mins] Thumbs there you can see are like that. As soon as you nail, then the thumb falls in like that, that's why you can't see a thumb on the cross, on the shroud. Good. There's the cap of thorns. Right. These are efforts now to paint in harmony with what's on the shroud (something in Latin) Can't even put them in the same category as the shroud itself. Good.

{Exhibitions}

They have in Turin exhibitions every now and then, but only bishops were allowed to hold the shroud in its container only ever except the bishops were, they were responsible for it. There's the double image, there's the crowds here. That was the, one of the occasions when St Francis de Sales was there. It was a hot day and the priest attending him said, 'My it's hot, My Lord today, I see you're sweating.'

He said, 'forget it brother.'

He said, 'look at what we're looking at now.[34.02 mins] I wouldn't worry about a bit of perspiration in comparison with what we're looking at.'

Good. So the great saints have had an astonishing devotion, here it is being exhibited in the 1931 exhibition. Good. Yeah, that was the 1931 or '33. '31 was the barich of king Alberto 2nd who just died recently and gave the shroud to the pope. It was in his possession. And then in '33, that was a holy

year honouring our redemption. So the pope at the time, Pius 11th, had all the relics of the passion, especially this one, manifested or exhibited to the people. Good. Now. Good. Now we see the same. You can see the lips first, because the headband was designed to stop your jaw sagging. It would hold your face in a strong position. [35.00 mins] Righto. Now of the Scientific investigations that have taken place. You won't hold me to every detail because they've written them, mountains of books, on all these these things.

{Sacrificial Death}

But some things they don't tell us at all, that we as Catholics have to assist on. First of all Our Lord is going to sacrifice. He began sacrificing at the last supper, remember he transubstantiated the bread and wine, or consecrated is the word we use, bread and wine. And then they were transubstantiated

into his flesh and his blood as he went then to the cross, symbolised by that double separation or double consecration. The apparent separation of his body and blood. He goes to sacrifice, what does that mean? He goes so that through death he will pass into the full possession of his father. 'I've come from my father, I'm going to my father.'

Well, because his father is in him doesn't mean that he can't pass to him, because it's the condition of his body that changes in the resurrection. [36.02 mins] If father (Coffee) were here, he might get a little upset, fair enough. Very upset with Father (Coffee) ... play around with the resurrection. So that's very nice to know that Our Lord offered sacrifice and then his father exalted him as we heard in the song.

{Why was He Crucified?}

But the question crops up this helps to explain a great deal of what happened to him. Why on Earth was he crucified? Now every child knows it was for our sins. But Our Lord didn't run around saying, 'Now, I've got various forms of death and I think I'll choose this one because I've got to make up for sins.' ...

He always used the circumstances of the times in order to carry out his father's will, because the people who were against him didn't realise that they were fitting him for the divine plan, but Our Lord did. Our Lord avoided death 7, 6 or 7 times before the crucifixion came up.

{Freedom Fighters}

Now why was it, well again without giving a lecture on it, we do need to know that the whole of the country was seething with expectation for the coming of the kingdom of God. [37.03 mins] It had been promised,

everybody felt it was very near. It would be carried out by a son of David, David was there like General MacArthur. Son of means, not just lineal descent, it means one who fulfils, represents and is a chip off the old block if you like, there'll be a general MacArthur type, who'll be the great messiah sent to us by God. And then, he will gather all his freedom fighters around him. The place was filled with freedom fighting or guerilla or underground troops called 'Naystays' that's a Greek word. And they had various kings or military commanders all over the country, and since Our Lord was about 13, they'd been leagued together in the 'League of Freedom.' And their one aim was this; to stop the people paying the tribute money to Caesar. God required every adult Jew to put money, say, I think \$20 or something, once a year, into the temple treasury. [38.02 mins] Caesar in Rome said, 'I want \$20 put into my Roman treasury.'

‘Well,’ Our Lord said, ‘Well, if he wants it, it’s his, give it to him. But most of the Jews and all the Jewish freedom fighters thought that that was sacrilege, blasphemy, an insult to God. God is the only law that this country, Caesar isn’t. So we’re not going to give it to him. Well, they then hoped that God would support them so that on a feastday, acting from the temple, they would mount a military expedition in the face of Roman Oppression. And they would put the Romans out. God would support them almost miraculously. The Romans would put out send home, send packing. Temple would be restored, all the Jewish religion restored in its fullness of beauty. And all the nations of the world would come there to (peruse) and offer God worship. Now you see it’s half true, but it’s dead wrong. So Our Lord indicated how wrong it was. You can depict [39.00 mins] the liberation of the Son of God Messiahs was going to carry out in military terms. You mustn’t make the mistake

of thinking it was a military action. That's what the freedom fighters did. Now when Our Lord was arrested on the grounds that if he wasn't arrested everybody would follow him, and the Romans would come and remove our place and our sanctuary. They would, they'd come down like a ton of bricks if there was an uprising. So they took for granted Our Lord, indicating that he was the messiah, see he'd never say it. He indicated that if we don't stop him, everybody will flock to him and then he'll give the word, they'll rise up Rome, and Rome will crush us to bits. So **Judas** thought he was doing a big service to the country by telling the enemy Annas and Caiphas where Our Lord was to be arrested so that they could get rid of him. So Our Lord, knowing that that was going to happen when Judas went out. He then anticipated everything in a sense. [40.00 mins] And said, 'now the kingdom will come.'

And he inaugurated the kingdom with the sacrifice of the last supper. It was the sacrifice

of the cross, beginning. That's when the church was brought into existence, the priesthood was brought into existence, the mass was brought into existence. So that's what's really behind all this. He's the high priest, going to be the victim. He is the new temple and he is the great (awe full of) sacrifice. So, when he's arrested, it's always along those lines that the trial takes place.

{Jesus on Trial}

The two trials under Jewish jurisdiction, and the two trials under the Roman jurisdiction. Without going into it, he was mocked. He was questioned and mocked and treated along those lines. The Jews, when he said, 'I am the Son of the living God. But you will see me judging you.'

They laughed, they mocked, they spat, they hit him, they put into a (junk) dungeon. Next day they took him to Pilate and said, 'There

you are. He's causing revolution, everywhere he goes, he stirs up trouble. Pilate investigates, [41.00 mins] and there's nothing like that at all, so Pilate's going to free him after scourging him. And then the soldiers crown him. Even that, all of that is explained in exactly the same terms. If Our Lord is causing trouble, He won't after he's been marked with the Roman scourge. That's so humiliating, nobody will go near you. The Roman soldiers treated him as if he was the Roman Messiah, As Pilate had admitted it. Our Lord told him, 'I am a king, and I have been born to be a witness the truth.'

That is, religious truth. That is the Church. Religious truth means the whole situation. Our Lord means to exist with the church with its doctrinal teaching of the truth. It's worship based upon the truth, and its way of living that's centred on Christ. That's the truth. 'I am the truth.' That is the truth. So Pilate said, 'That's right. We will do nothing to stop you

because you are not a military or political threat at all. [42.01 mins]

{Mockery by the Soldiers}

Having then passed him to the soldiers they (could have it) marvellous, and they pretended he'd broken into the Roman fortress, overpowered them, so they cheered him, dressed him as a commander, red cloak, somebody else had a red cloak, and beautiful laurel leaves, apologised and didn't have much laurel around at the time. Then they saluted cheered him, pretending also they were his prisoners. So they'd bow down asking for mercy. They'd pretend he was a prisoner, they'd germ his face up, spit clean in his face, slap him, buckle him and gere him. Otherwise it's inextricable, they don't know why they did these things. Then the second trial with Pilate, after Pilate was going to

release him is, 'this man said that he was the Son of God.'

So that's a new charge. Pilate asked him, 'Are you, where are you from?'

See Gods were great humans, magnificent beings so. They knew the Jews had a God, but they thought the Jews were crazy. [43.00 mins] Because they never had any images of their God. So no peoples in the world could understand the Jewish people. So if he was the son of the Jewish God, that's very good. 'Well where do you come from?' He said.

Well if you can't answer that. Well then answer question, 'why won't you answer?'

And he said, 'Don't you know I've got authority?'

And Our Lord admitted, 'You do have authority from above,' meaning that's where I come from.

Pilate's completely satisfied and is going to release him again.

{Crucifixion is only for freedom fighters}

And then the Jewish lawyers say, 'But you can't do that. Anybody who claims to be a messiahs whether in the realms of religious truth or political and military action is undermining the honour due to Caesar in Rome. Because while we don't acknowledge as messiahs, you do. And so he'll go 'round our country acknowledged by you as our messiahs and therefore theoretically, we will all have to give him the supreme honour 'cause that's all that our books are filled with. When the Messiah comes, everybody drops tools, surrounds and cheers him, and he leads us on to victory [44.00 mins] And will we worry about dear old Caesar in Rome? Especially giving him Homage? Not on your

life we won't. He's undermining the authority of Caesar.'

Now Pilate had to say, 'Is that your official verdict?'

'You bet it is.'

'Very good. If that's your official verdict then I think. What I think about you is unprintable,' he said.

He didn't say that, that's what's implied. He knew why they were doing it, out of Envy. And so he had to pass the death sentence, 'You will go to the cross which is reserved for people revolting against Rome.'

That's why it exists. That he was crucified between two **lestays**. We call them robbers. Well we liable to turn into a farce. What have robbers got to do with crucifixion? They didn't crucify robbers, they just chopped their hands off. These were lestays, they were military commanders or top men in the uprisings that had been taking place in Jerusalem. And they

were due for crucifixion, so was Barabbas. He was let go, Our Lord was put in his place. This is Jesus King of the Jews. [45.00 mins] Now, King meant military messiahs from ... or rather military commander. But Our Lord protested vigorously against it every time. So there was no question. He made the point over and over, in the garden, before Caiphas, before Pilate. Everywhere he made the same point. He said to them, 'Why have you come out against me as if I were a Naystays? As if I were a freedom fighter?'

Which is exactly the way they did come out against him. St John gives the precise details, Lanterns, corges, clubs and swords that's the way they did go out to freedom fight. So that explains from the human's social religious point of view, why Our Lord was taken. But see the divine planning? In the midst of a great triumph by the enemy; Satan and Annas and Ciaphas, not Pilate so much. Pilate and Mrs Pilate are saints in the Eastern Church. They

did every(thing), Mrs Pilate did what she could. [46.01 mins] The pope gives her a nice mention in the latest encyclical on women. And then Pilate did everything he could to release Our Lord. But he was tricked by the cunning of the Jewish lawyers, not the Jewish people, Jewish lawyers. But the Jewish lawyers are so upset by it, that they recently they asked the high court in Jerusalem to quash the sentence against Christ. Well good for them, but they said, 'Well, we didn't have jurisdiction then. The Romans had it. You had to go to Rome and ask them about it.'

I don't know what happened eventually. But one up for Israel, they banned the film against Our Lord. They banned it, so have to give them a great praise for doing that. Anyway, that shows why Our Lord went to the cross. He was being treated in that fashion. And the apostles all thought he would do it. He had to pour cold water all over them. Look what Peter did, out with that sword. Starting all

hooray hooray, see. He goes to kill the man. But of course the man's not a fool, he dodges, but he gets a bit of it. [47.03 mins] Bit of trouble, and Our Lord cures the man, 'Put that sword back. I've got 12 legions of Angels if I want them. So Our Lord endures the humiliation of being publicly treated as a freedom fighter even though he protests. The thing goes through now that's very hard faith. But he endured it as if he were and so he knew what was going to happen in the three days. So after he died, what did they do? He had everything taken from him. Again, they think that the cloth or the beautiful robe he had is kept in Argentai in France. They're morally certain they've got it there. I didn't know that, but I've heard it since. It's a great place of honour for them.

{Burial of Jesus}

Now when they came in to bury Him, they took the shroud. They placed Him in the shroud and they folded it over. So He's plonked in the shroud, [48.00 mins] his ankles tied, his wrists tied and a big band 'round his head. And He's lying there, there's the head area covered with the headband. There's the body. Now, St Nicodemus and Joseph of Arimathaea, involved in the funeral rites, you see couldn't, with the women, carry out all the funeral rites, the body wasn't washed. It wasn't anointed. But 60 kg of incense was brought. Now that's about 200kg. If you fill that up you have about 500kg. Now 60 means 120 of those were used in Our Lord's burial. Incense. Now was it powdered or was it block incense, they're not sure. Where was it put? Was it sprinkled all over? Possibly. Was it put (thuribles) into and burned? As we do at mass? Possibly, to stave of the awful unpleasantness of death. [49.00 mins] See they, that's what

they did always with Jewish people. And so Our Lord instead of having a beautiful linen cloth swathed 'round him, oh not like that to be a Roman Senator but clothed beautifully after being washed and anointed and (creamed) and everything like that, put down largely. They had to hurry the thing very much. Oh washing of blood marks and everything. No creaming and ointments, simply the putting the bands on, and putting them in the trough. The nails had been taken out, 3 nails. This is how the headband would have gone. See like that, tied up at the top. That's in Spain I believe. Now my guess is, see if you can guess. I'll ask you a question later on, can you guess? Something about that. If it is over there in Spain when we come to the point.

{The Resurrection}

Now when the resurrection took place after 3 days. [50.01 mins] Were the Apostles bored?

Were they counting, right that's one day over? 2 days, now on the 3rd day it'll happen. Not on your life! The recent studies say they didn't know what that 3 days meant. We do. But 3 days in scripture often means it doesn't mean 3 days. They told Our Lord that Herod's after you. 'Oh really. You go back and tell that fox.' He didn't say go and tell his majesty. 'You go and tell that fox that today, and tomorrow, and tomorrow I work. While the light of the world is there. And after that, I will be consummated. But not today or tomorrow or the next day.'

The Apostles say, 'Oh Lord, it's Monday today, so we'll be okay today and we'll be okay on Tuesday and okay on Wednesday and it's all over on Thursday is it?'

They knew that he was saying there's a period and a period that God's in charge of. So when Our Lord said, 'After 3 days,' that was used in Old Testament times. [51.00 mins] Then (ungst), he will turn to us in 3 days and all will

be well again. After 3 days I will rise again. Now they thought that was the great general resurrection. 3 days, well, give or take a certain amount of time, and then everything will be right. And we'll all rise from the dead, she'll be right. Did you still think like that? When the messiahs comes, that's it. Glory alleluia. So when Our Lord rose literally, not even after 3 great full days, but on the third day. Look what happened when he arrived in the upper room. But before he arrived in the upper room they'd been (coughing) who? The apostles. Not in your life, the women. They came running back, Mary Magdalene especially, and so Peter and John ran to the tomb. John comes quickly and he comes in from outer area.

{The Burial Vault}

There's a room out there where you sit, when a person's buried there. And you look

through to the burial chamber. Nice place.
[52.00 mins] This is a beautiful place. Rich,
never used before, for Joseph and Mrs Joseph
and Baby Joseph and all the others. And it was
all ready for the family vault. What family
vault? But Our Lord was laid in it. See how
God reverses everything. He's rejected by the
leaders. God says, 'Very well. I won't reject
my son.'

Gives him a beautiful burial. And so in that
hour of you stand looking in and lamenting.
Commuting with the soul of the person who is,
which is considered or the soul is considered
hovering over the body. Why Mary
Magdalene was so upset when she couldn't
find the body. 'Bring him back so that I can
carry on with the lamentation. But then when
the body wasn't there, she runs. Peter comes,
but John is much quicker. He comes, but
being very polite, he was the chief, he stays in
the outer room and looks in. And what does

he see? Just hold that please [53.00 mins]

Now I want to exhibit B. Thankyou.

{The Shroud Collapsed}

St John comes and he sees in. And he sees othonia, that's the shroud, kiginar, collapsed. Peter comes in ... Peter comes in, they come in. And they see this. Perhaps If you come and hold it and I could point. Good. So Peter comes in and he sees othonia kiginar. That's how you can transliterate it into English speech, othonia kiginar. The shroud collapsed. And the hesth sweptcloth which had been 'round his head [54.00 mis] Guk kiminar that is not collapsed. Not that is, not with the shroud collapsed. But quite the contrary, ala coras allas buk. Coras means quite the opposite. (mumbling and moving stuff) Quite the contrary, it was still wrapped 'round, inside in its original position. And the greek is all rapt 'round it tatoo lim. In en tep too

lictmanon, in tep ligmanon. And the last page. Ice Hena topon. And that, if you look up any bible you've got at home, you won't find it correctly translated. You'll say, they've found the sweatband rapt up in a place on its own. And it can't possibly mean that, if it did [55.01 mins] it's meaningless. Ice hementopmon means in, one first original place. So that's what they found. Fair enough, there was the headband. And was still round inside, in its original position. And John saw and believed. Why? Because the shroud was collapsed? No it wasn't. He must've passed through it. So that's what happened. Now what happens, so we move quickly because, while the video tape's pretty long, we haven't got all night have we? Some of you might be wanting to go to sleep sometime. So the story then goes, leaving out a lot of details, that the apostles obviously took the shroud.

{Pollen Grains}

And from examination, and here we can anticipate one examination. [56.00 mins] The examination of pollen grains. Let's suppose that that is a plant from Jerusalem. Now it has Pollen grains in it and they come out, and they sort of around, not very far, a bit of a wind, they'll be carried a little bit further still. And if you're very good at as Max Fry the Swiss criminologist is or was very good. And you can get these little pollen grains. Can't see them with your eyes. They are indestructible. They are fossilised, and they'll last millions of years. A hard outer grain of the pollen. So if I could have exhibit F, exhibit F. I'll show you what I mean. Now, the pollen grains were on this shroud. Max Fry took them off with cello-tape, or something comparable. Took them home, put them into his machine. This is Claire my assistant. [57.00 mins] Is there another one as well or just that

one? Are the two, mark here, any lens will do. The pollen grains are each one of them, quite individualistic. You can recognise them as you recognise your friends. That is if you've got the book with your friends pictures in it. So our man here he is. There Max Fry. There's ... things. And I attended a lecture of his in Rome, and saw what he was talking about. He can put these into electronic microscopes and throw them onto a screen so that they look enormous. Each one beautiful beyond belief in its design and colour and everything else. Quite indestructible, you can't do anything with them. And he had 49 of those, and he looked up his books and could recognise a good number of them. But then he found some could not be recognised. So he went with Ian Wilson, the great English man who writes on the shroud. And he went to where it was morally certain, the shroud had been. [58.02 mins] And so he went to the Jerusalem area, the dead sea area, even the

lake of Galilee area. And he found that 14 of those 49 were pollen grains from the area around about Jerusalem. So they were on the shroud, so obviously the shroud had been taken 'round about. Maybe to up to Galilee, maybe to Nazareth, maybe to Our Lady's house, maybe to Peter's house. 'Cause they turned Peter's house into a shrine very quickly. We go there on pilgrimage. So anyway the shroud, they think then, was sent to Edessa. Now where is Edessa? I didn't know. Because it's now called Murphar. Where's Murphar? Yes ... knows (laughter). Now Turkey is somewhere 'round here isn't itNow Jerusalem down there. [59.00 mins]

{Shroud in City Wall}

The shroud was then sent, they're morally certain to Ulfar, to the king there, very early on after Pentecost. Then they're not sure, but the king had sons and grandsons, and they

weren't all that (wry). So things got very tough for us. They weren't quite sure when we arrived there in Urfar. Big cente, big place. But at any rate, things got so tough, that they had to put the shroud into the city wall. So there's the city wall. Here's the Greek gate into the city, and over the city wall, they bricked it up. And they bricked it up with a tile. I haven't got a tile. And you could imagine a tile. And they bricked it up with a candle. So in the city wall, there was this shroud image, a candle, and a spade image put onto a monumental tile. 'Cause they did that with their Gods and Goddesses that protected cities. So its obviously used [1.00.00 mins] as a great protector of the city. But it had to be hidden. But it was hidden. What was hidden? Well we'll see in a minute. So then earthquakes, floods in Edesar and in the year 544, big earthquake, lots of floods, which would have damaged the shroud if it had been in a church or somewhere. And the

engineers come from Constantinople or wherever to rebuild the city. They have to pull things down to reconstruct them. And your guess is as good as mine. Knock this down, inside; handle, tile and this. Here's the shroud alright. (some mumbling) The shroud was folded. One fold might have another fold. Found it folded. [1.01.00 mins] The shroud was folded. And that's, that's what they said to the king. The face on the shroud fits into that area after 4 folds. Because this was a well known way of doing things with the images of their emperors or their god and goddesses. They then put embroidery on and borders on and beautiful containers. So this was found in a beautiful, lattice like container. And ... [1.01.32 mins] was also on a tile with the honorific candle there. They knew immediately what it was because the records of the city had been filled with it. This was the aciara poritong. Don't correct me if the Greek's wrong. That means 'are not' pairong;

hand to itong; may. Not made with hands, everybody knew it. There was the image, not made with hands. Now that was found in either in the year 544 or near enough to it. [1.02.02 mins] And then took place this extraordinary thing that I mentioned earlier. Up till that point, all the images of Our Lord had been of a young man, beardless, by and large. After that day, everything changed. He was like that. But, you look at that. You, what, what would you do if you were an artist? See if you do it but you'd be, you'd find difficulty. I've got that up the right way haven't I? You see the eyes (a bit of someone speaking over the top of him here). Do they look big and open? No they don't. Oh well they should (more entangled speech). You've got glasses on. Right down the back you probably see it. And they're big and open. Now if we have a, if we have a number E, E, E, who's got E? We'll show you what it means. [1.03.00 mins] I Think there are a couple of these other, ... See

what wonderful assistants I've got thank you.
Would you like to hold ... hold it up for them.
Now that's the one. That's right.

{15 Facial Features}

Now, you can see there, they have marked the face. You'd have to take it for granted because it'd be too hard to see it even on a camera, I think. But on the face there they've marked the 15 features that they've found have been discovered in mosaics and frescos, and they give a couple of pictures there. They give more pictures here, pictures before the discovery, pictures after. And they're all the same. Some things you can see always, namely, 2 strands of hair at the top. And why do they put them in? 'Cause they were on the, they were on the shroud image. [1.04.00 mins]
They're hard to see. But the artist, you see, would (telephone rings) that's the bell. The artists would do everything they could to

make sure nothing was left of their depictions of Our Lord that was on this miraculous not made with hands image, whether they understood it or not. ... So for a long time then, the image was not known for what it was, except that it was not made with hands. Then in Constantinople, the emperor surveying Constantinople, which was out of this world. A city built to be completely Christian and absolutely dedicated to God with society or companionship of Earth and Heaven. That would be astonishing, and so it was. The place was filled with relics of the apostles and of the saints. Everywhere you went there were images. Then in, there was a terrible uprising against images [1.05.00 mins] in the 700's, it went on for 125 years. An onslaught against all images. We've just been celebrating the council that ratified the business that you were to honour images because they are of the God-man.

{Shroud moved to Constantinople}

And then in 944 the emperor said, 'This is ridiculous, the greatest thing there is on Earth in the realm of images is not here in Constantinople.'

So he rang up his offsider down in Edsser, (Moslem Gentleman). He said, 'What about giving us that beautiful image you've got.'

He said, 'Well err, I'll call you don't you call me.'

So he rings up his big chief over there in Baghdad or wherever and says, 'They want the picture. What'll we do.'

He says, 'Aw, give it.'

And then they ring back, 'Naw.'

And he says, 'I'll give you a lot of money. Well I'll ring again.'

‘Naw.’

‘I’ll give you 200 prisoners that we’ve got from your chaps of your Chaps. I’ll give them back to you.’

‘Ohh.’

‘Give him the picture, get the boys back.’

(some laughter) So, they bring their boys back, and they give them a lot of money. And the picture is then transferred with up-most honour [1.06.03 mins] into Constantinople and placed, again with great honour, in the imperial palace and shown in a church there. 944 it was. Or roughly 944.

{The Crusades}

Then comes the Crusading Period 300 years later. 1204 from the west they raid in order to move down into the Holy land and rescue it from all the Moslems. But because of the political difficulties, we’re not going into them,

they, the westerners, raided the Eastern Catholic world. And they rifle the treasures, among them being this the supreme treasure of all. That's why there's dead silence about it as to who took it, how he took it, where he took it. But he did took it (not a typo here). (laughter follows this semi-joke) So there over there in Europe, they now traced where it was. And it was taken obviously by a group of knights. The **Knights Templar** Brought it over there. [1.07.00 mins] Brought it back again. (had it?) Now the Knights Templar put it into their houses, they were religious men you see. And they worshipped Their Lord on it, and then people started to say funny things, they're worshipping a God, they're worshipping an idol, they're worshipping a demon, you know how people are. And eventually there was a rumpus. And the knights got rid of it so that it wouldn't be destroyed, and they gave it to one of their top men; the chief standard bearer of France. And

he Geoffrey der Marley, and he took it. And he was a most upright and wonderful man. He was killed in the battle of Cressing, and went down defending his chief. He was a marvellous man. But he'd given it to his son. And don't ask me to go through all the details, but Geoffrey Marley number 2 had it. And then he died and his widow had it. And then they, somebody had built a nice church up in Leera, you saw it there in France. And they were going to show it there, and then there was a hullabaloo from the bishop. And then they had to tone it down a bit. And then [1.08.00 mins] about 40 or 50 years later in 1389 roughly, another bishop was infuriated that it had been shown again as if it were the real shroud image of Christ. This by now, it had been unfolded and they found out what it was. And he complained to the pope and the pope said, 'Dear Bishop, you're a marvellous man and all that but I now impose silence on you if won't keep silent, I'll to excommunicate

you. We're going to show this image, but just to keep you quiet, we'll say this is supposed to be an image of Our Lord as he was in burial. We won't claim it to be the shroud, a bit of history.'

{Shroud burnt in fire}

Well then that's in the 1300's. 1400's. And then we know from after that, they built a beautiful chapel for it in Shambery. There they had a, the **fire** in 1532. And we're back into the filmstrip, there again you see. After the fire they then brought it to Turin and it's been shown. Now it was twice photographed, we saw 1898 photograph, it was the first time. [1.09.00 mins] Then in 1931 it was photographed with top professional ability. And they made 12 official photographs. They're now reserved in the official archives of Washington. And they've been used for all kinds of, it's very hard to improve on them,

they were so well done. But again, just laying the bands, but by and large, the scientific world knew what it was. But here we introduce another little theme. Back, you see, in the early days of the 1300's, two bishops attacked it. One a little bit and one very vociferously and not being genuine, they said, 'We know who painted it. The fellow's confessed, and so we not, we don't want this shown. I don't want it shown in my diocese. We're deceiving the people.'

So the pope said we'll (pipe it out.)' you see.' The Bishop was a bit out of order.'

So, at any rate, In the 1900's that is after 1898, notice when the scientists at the big Abbes university called the Svalbard, saw the photographs, [1.10.00 mins] and they, many of them were lapsed Catholics, Atheists, Agnostics, had no problem whatever of course it's Christ, he's God, so he must've risen from the dead. [1.10.10 mins] (And I'd be making it in if I saw all my life.) Say well

that's good for you. And what happens with the fathers? The fathers are more subtle than, not as fathers, but because they sometimes read too many books and do nothing else, they're, you know, (laughter) And so Shebaliay who was a noted as the top historian priest in Europe, said I've found 50 documents that prove it's a fraud. Now he influenced FR Thurston, the Jesuit, in England who said, 'Yes, it's a fraud. I've read all the documents.'

They never saw them of course. And they wouldn't bother their heads seeing this new fangled business of photographs. What could photographs do when you've got documents proving it wasn't genuine, see. So by and large the Catholic world has said, 'Well, I don't ... in my own, in our own, society. The top [1.11.00 mins] scripture men tonight was very enthusiastic about what I said about my fellow Jesuits showed to me and I said, 'This is a part of it.'

But then you'd talk about it to some of them, and you know they will not look at it, 'Oh, We don't need that sort of thing, it's not in the scripture.'

See again, that's the trouble. And they say, 'Oh ... , we know that.'

So in the period then since the 1969, they began to ask for and obtain permission for much more examination of the shroud. Now there's been a series of visits to Turin and scientific gatherings in America. And from about the year 1970, 1973, this is the sort of thing that's been happening. In 1973 the sisters pluck a dozen or so tiny threads from the shroud and gave them to all kinds of experts.

{Accelerator Tests}

Now, [1.11.53 mins] ... the other day, a man called William Beechum in America, a top scientist boards in Hong Kong University I

think. He said, 'We kept one of those threads. And in 1982, we used the same kind of accelerator machine that they've using in Oxford, Tucson and Zurich, just recently to test bits from the shroud. We used it, but we had to keep it quiet, because nobody had given us permission. And I had a bit of thread, tidy, I snip it in two, put one bit in and I got a reading of 1000AD, put another in and got a reading of 200AD. So he said, 'So much for the tests at Oxford, Tucson and Zurich. Something, there's something funny going on. So, and what did they find? Well, the most astonishing thing found. We'll end with it so that we don't interrupt the flow of the work here.

{3D images on Shroud}

We'll see then two men; Jackson and Jumper, whose names stand out very largely, and they're involved in the American Air-force

Academy of Professors. Actually they can ring up their chaps, friends and pals in NASA, 1.13.02 mins] who have wonderful machinery for turning photographs of Mars and Venus, the Viking mission to Mars brought back hundreds of pictures, and similarly other missions to other parts of the world have enabled them to get a pile of images. And they can put them into the machine, feed them in. And up on the screen, they'll get three dimensional pictures of Mars and Venus and all these other things, based on the principle that the further away it is, it will leave a mark on your developing material. That doesn't happen with an ordinary photograph at all. So our friends, Jackson and Jumper said, 'I wonder what would happen if we used all the latest devices of image enhancement and image analysis associated with the spacecraft, films, pictures. So they rang up their friends and they got together. And they put the images into the machine, and watched. And

they nearly made it, because what did they see? They saw a full [1.14.00 mins] three dimensional image coming up of Christ on the shroud image. Nobody had the faintest idea that was there. Not quite. The early photographers said, 'The shroud is virtually unequivocally a negative picture. But not exactly. Because negative pictures are flat in the image they produce. But the shroud image does not give any impression of being flat at all. There's something more about it, it photographed almost in the round. They knew that in the 1930's. Now our friends acting on that hint, put it in. And there it was standing out full three dimensional.

Magnificence, well they nearly fainted. The machines were so sophisticated that from the three dimensional information encoded in the picture. Their thing can work away, the computers and digital, you know all those certain things. And produce a three dimensional statue kind of thing, [1.15.02

mins] which they did and presented to pope John Paul 2nd. Then they found from this special image enhancement. Image enhancement brings out things that are impossible to see.

{Coins in the Eyes}

What did they find on the shroud? They found **coins** on the eyes. That there were things had to be examined to make sure what they were. So if we now have H. You'll see what I mean. One of my Jesuit friends in America, Fr Filas, examined it, and he found, first of all, among coins, now some people love collecting coins. Well, he was one of them. And he found among all the collections of coins in Europe and elsewhere; **Leptons** which are about the size of the old farthing. And they were minted under Pontius Pilate. How did he know? [1.16.00 mins] 'Cause its got Pontius Pilate's name on them. Not Pontius Pilate, Tiberios,

‘oos’ (as in oops) There’s a U there. And then there’s C, A, I, that’s Kaisar. Is it? Should be K A I. So people said don’t be ridiculous, it couldn’t be. K I A S A R is Kaisar. That’s how we said it in the Germans didn’t we. The German’s the Kaisar. But he it had C A I. So he looked and looked and looked and he found that they made mistakes. The (perchatchin) made the coins, didn’t understand that it should be a K and they changed it to a Roman C. So there we Leptons, little coins. Minted under Pontius Pilate, in honour of Tiberias the emperor, with his thing on it C A I. ‘Show me the coin. Whose image is on there? And whose name is on it?’

They said, ‘Caesar.’

They saw K I A and K I I, K A I. [1.17.00 mins]
Perhaps that’s just all they had, just as we do on our coins, we abbreviate everything. Now our friends have examined, and the lepton has a staff there. An astrologer’s staff. Now they looked at the camera enhancement of

the pictures of the shroud. And Fr Filas found a U, C, A, I, and the staff. So he said, 'Nicodemus or Joseph, put a coin.'

So they rang up the Jews and said, 'Did you chaps put coins on?'

And they said, 'Well we do.'

So they put coins on to keep their eyes closed and also for some other reasons. And there they found the coin on that eye, and they're studying the one on this eye, whether it's the same or not, they're not sure. But isn't that astonishing. So, what else have they found? In the, since the 70's.

{Our Lord's Blood Type}

They found the blood type of Our Lord, it's AB+ blood. They weren't sure for a while.

[1.18.00 mins] But you show me J. This is the detail, they'll go into, okay. There is the image of the shroud from behind. Now, when you

look at the, when you look at the shroud from behind, you can't see any image at all. But you can see blood. There it is. The blood has seeped through the whole shroud. There are the fibrils of the shroud. Shroud has threads. Shroud has fibres within threads. Fibres are made up of fibrils. Put them under your electronic microscope, and there they are. And this gentleman here looking at it said, 'I've looked at the fibrils, and I'm telling you brothers, there's haemoglobin on them, blood.' [1.19.00 mins] AB+ .Blood shed, blood we bring. Well, that's a marvel. But there are other marvels. What else have they found? They found, I've mentioned it earlier, that when they found the 49 pollen grains, they found it had been in Jerusalem. And most of the grains, 14 for certain, maybe 23, come from the Jerusalem area, Dead Sea area, Sea of Galilee area. How do they know? Because the stuff that they get out is hallow feelum. Hallow is salt, feelum is love. These are plants

that love salt water. So they only grow down in the Dead Sea, they don't grow anywhere else. So the shroud must've been there. Our friend Max Fry said, 'Well brothers, leaving everything else aside,' You know they have to pretend they don't anything except what's under their noses. [1.20.02 mins] 'Whether it's Jesus or whether it's (one of us), I'm telling you brothers that shroud came from there. There is no doubt about it at all. It couldn't possibly have come except from there.'

Then he found pollen grains from Edessa. Not many, but some. Then he found them from Constantinople. And I think, but I'm not sure, from Constantinople, the knights of ... went to Arca. We go there to break crusading fortresses there in Arca, just up there. Paga. And then when the Moslems got too strong in 1291, that's the same year that Our Lady's house was whisked out of Nazareth. They whisked the shroud out to Cyprus. Then they took it up to Europe. That's the, the story of

that one. Now the story begins to as it were, get to a climax now, as we covered and seen what? We've seen the three major things, they're worth remembering. [1.21.01 mins] First, the secret of it is that it's a, virtually a **camera negative**, shroud. Number two, it encodes **three dimensionality** of the body in it, from top to bottom. And number three, the **pollen grains** are more certainly an indication of where it's been than your fingerprints are. If you left them here there and there. They'd say you were there, you were there, you were there because your fingerprints were there. But the pollen grains are better than fingerprints. 'Cause they can go way back no matter how far. 'Cause your fingerprints can only be while your're there.

{Pathology}

And then all the incidental things. That I just mentioned. The man who was the advisor for

Quincy films. A pathologist in Los Angeles, has examined it with the minutest care. He says, 'No doubt about it, it's perfect. Physiologically, every other way, that body is perfect.'

And he said, 'We don't find the identity of people [1.22.02 mins] from their image. We find it from the strange things. The unusual things. That image shows every single thing that's reported to us in the gospels, and there's not a single thing in it that does go against the gospels.'

He said, 'If that's not Christ than I'm the man in the moon,' see.

It obviously must be Christ. Now, the next thing is, and we perhaps finish here before we see these astonishing films in three dimensions. The next thing is is, they said, 'Well we've done everything test we can think of. I can't even say out correctly the names of the tests, they're so, they're so long. I read them and I say, 'This is far beyond what I've

ever learnt in chemistry or physics, but basically it's this, every form of life examination that they could think of, they've given to the shroud; X-rays, Infra-red, Ultra-violet, Florescence, everything they can think of, to examine it in great detail, it's been done. Oh yes, and in doing that, what did they find? [1.23.01 mins]

{The Tops of the Fibres}

This perhaps is, the point leading into now, the ultimate secret of it. In the threads, I said there were fibres. Fibres, you can see them under the electronic microscopes. Now what did they find from the shroud? This, that the fibres, if you've got a thread there, at the fibre. They found that only these superficial part of the fibres was changed. Changed how? Not by paint, there's not a (flesh) of paint or any fluids, anything that's, nothing at all foreign to the shroud itself, it's on the shroud. The

image is there, how? Because the **top part** of the **fibres** has gone a **scorched golden brown colour**. Not the whole fibre, 'cause the fibre's only a part of the thread. And the difference in the shading of the shading of the shroud, remember it's subtle, no edges. [1.24.00 mins]

Very quietly, it changes from one intensity to another. They can measure 265 intensities now, of colour. They've done it on the shroud. They found that the difference of intensity was due to perhaps two fibres being so changed, or three fibres. Chaps who know all about these things said, 'It's due to a dehydration process, they call it **degraded cellulose**. Cellulose is long molecular structures that make up linen. And degraded when water content goes under the influence of heat. It's a kind of scorch, but this is an absolutely perfect transmission. It's not a vague thing you get when you put an iron on a cloth, one like that, or whatever device. So

they've now been led all the scientists to say, 'How did that image get on?'

And the opinion of Jackson and Jumper, I share, we can all share it more than they do, they're not Catholics but [1.25.01 mins] they may know all about what we know. They said, 'It looks to us as if, at the resurrection itself. The mighty burst of energy lasting for three seconds would do it; of a heat and light, emanation of energy, not unlike what we're used to in atomic and nuclear explosions came forth from the body. But not as hot as central point in the body and ankles. From every part of the body. Notice this because it's vertical. It's as if an energy has come from the body, remember it's lying in the shroud and it's covered. And the energy has come from the body and printed itself on the bottom part and on the top. There is no difference whatever due to pressure, no difference to contact at all. It's all due to the same sort of thing, it's the same colour

everywhere. It's unaffected by fire, it's unaffected by chemical treatment, not affected by anything at all. [1.26.00 mins]
They tried And so that's what they are inclined to think now. That it was due to the resurrection itself, that the image was imprinted.

{Carbon 14 Testing}

Now we come to the carbon 14 testing, just for a couple of minutes. It's a very complex thing, they had a method done by a man named Lilly or Lillee, back in the 50's or 60's on carbon testing, which basically meant this; you have to count the number of, the ratio between the carbon 14 and something else, carbon 12 I think, and if you could count them then. If you could count the number of carbon atoms that had decayed, you could get an idea of the age. Roughly they said, when a thing dies, the carbon 14, 14 just refers to the

weight of the carbon. But the er, carbon 14 is radioactive. So when you die, when the thing dies, it begins to be radioactive and after 5700 years [1.27.01 mins] The number of carbon 14 atoms there is reduced to half. So with the mathematics they can always work out, but that was a very elaborate thing or not sufficiently accurate. So in the last few years, they've worked out a new method, of not counting the number of decayed atoms, but counting the number of actual atoms of carbon 14 that are there, not how many have decayed. So they do that with a device, they burn a little bit of the stuff, they put it in a tiny little pellet. They put it into an accelerator. And in the acceleration, they fire, they fire electrons or neutrons or some particle, so that they'll break up all the molecules and reduce them all to atoms. And then in that great flux of atoms, they've got, they have magnets. And they can drag the carbon 13 atoms that way, and the carbon 14

that way. And in that way if they do it ten times, they get a rough idea of how many atoms there are there. [1.28.00 mins] They look up their books, and it'll tell them, if there are so many atoms left there, then that means it's so old. So they did that at Tucson, Arizona and Oxford, the other day with tiny little bits of from the shroud. And they all came up with the same answer on the screen that this cloth goes back to the 1300's. Now, the media got a hold of it, they shouldn't have but they did. They had to send all those results to the British Museum. And there the gentleman in charge in conjunction with the Pontifical Academy of Science, who sponsored the whole project. The gentleman there sent the information to the cardinal archbishop of Turin who radiated it or telexed it to the Pope in Rome at the Pontifical Academy. Then he got back his, what he was to say, so he released a statement the other day. But in all the press, before he released a statement on

the 14th of October, that was pretty quick.
'Cause the information came in on the 13th.
The day we had the protest with the film. In
the 14th it was Ita Nado or at least information
I'd given was is an article in the Sydney
Morning Herald and there was lots of news
everywhere. All to the same effect; Shroud a
fake. Shroud now proved medieval forgery etc,
etc. Now, the Holy See, at least the cardinal
archbishop said this, roughly, 'I have
communicated the information to the Holy
See, and I now communicate what I have
received which is basically this; with a couple
of sentences that I can't understand, but I
think I know what the Pope's saying. First of
all, we are going to leave it to the scientists,
the evaluation of their results. Number two,
the Church will not change one iota (per)
veneration for this venerable icon of Christ.
You can almost see the Pope restraining
himself, in getting that communication passed
on to the Cardinal Archbishop. And this will

stop, he said, the unwarranted theological conclusion thing drawn by many, something like that. In the meantime, we go on, insisting that it is the image which is important, not the age of the cloth, right? [1.30.00 mins] So what does all that mean? It simply means this, that the scientists have found out that pieces of cloth give an age. Now the conclusion is what? Well, see, if you're a scientist you have to respect what's there. Now we've seen what's there. There is no doubt, in the mind of a reasonable person ... But there can't be any doubt in the mind of a reasonable person that it's Our Lord's shroud. There's no other reasonable explanation of it at all. Starting with the great immediate awareness by looking at it. And then build up on all those positive contributions of science. Now the scientists then faced with this 1300 age limit on the shroud have got therefore a great problem as they evaluate their results, which would have to be along the lines of this; We

know from other signs in the testings [1.13.01 mins] what the shroud is. Our testing shows that it's from the 1300's so we've got a very big problem on our hands. Why didn't our testing made in the three gave the same answer? Why didn't our testing give the right answer? But the media doesn't think like that at all. The media thinks, 'aha, it's all a fraud.' That means little boys are entitled to think that, if they hear it, they say, 'I believe the shroud is a fraud.' I go down to the domain, aha, shroud's a big fraud see, they've never heard of it before. They all know everything about it now, because it's in the paper, on the radio and on the television. So that I think is what will happen, that Our Lord will use the present period of media statements that it's a fraud etc. And all the nervous nellys and people who like pressing panic buttons, they will follow that. But then why, we'll see what'll happen. The men who are involved in the great scientific discoveries will quietly say,

‘Brothers lets be [1.32.00 mins] serious. We’re dealing with something that has a mass of evidence indicating what it really is. Very sad that your test doesn’t contribute some. To show you then where the nail goes, you see. The nail, the hand is put out there, and the man simply puts the nail in that slot there. And where blood flows, you can see where he puts it in. ... The other hand across on the other side, we find that they find the slot, easy to find. They’re doing it all the time. (bang bang) they don’t waste time. One foot over the other and it’s in, down there. ... Now before we see the final pictures.

{Artworks based on the Shroud}

Let us see what is happening now in the art world. The artists study the shroud. And they can depict with the modern methods, the whole pascal mystery. Our Lord on the shroud, and Our Lord risen from the dead. I don’t

know what's showing now. [big gap from 1.32.03 mins to 1.33.19 mins] ... Final pictures, there's an Englishman, Cooper, who has recently, and he's taken it around the world. I had it here, but it's been mislaid, done a painting of the Lord's face. He studied the shroud for 7 years in the most minute fashion possible. He went to every kind of medical person, who could tell him what the face would look if the wounds weren't there. He spoke to Catholics, Non-catholics and Jews. They were all intrigued with the procedure. They didn't even getting money from him. And they told him what Our Lord's mouth would look like if he hadn't been hit. [1.34.00 mins] Or what his nose would be like. So he began to build up material for his painting. Then he wanted to know the colour of the hair and the colour of the eyes. He was able to find out the hair; it was dark with reddish tint from the sun. The muscular appearance of the face always with wrinkles because of

the hot sun, and the desert conditions over there. Colour of eyes, what is it? He went over there and he found it varied a lot. He didn't know what to do. He then went to medical people again and they said, 'We have found a correlation between eyes and temperament. People with very bright eyes tend to be a little superficial and a little flighty. People with darkish eyes tend to be quiet, calm, stable. But let them get excited or angry, Oh brother. Do their eyes flash.'

So he said, 'I gave him dark mar-one eyes, to indicate the nature of him. That's the care this man took. I took seven months painting it and after seven years study of the shroud.

[1.35.00 mins] And when I finish, I despair. Its was lifeless. I hadn't succeeded. I didn't know what to do. I was moved, I forget by, rush. And dip it in the white. And I just put the two tiniest dots in the eye. And then I nearly fainted.'

That's the third one that he painted. Because he was looking at. 'And for three days, I would do nothing. He had let me succeed. When no man ever has succeeded before.'

All the great ones, cause he took them.

Crowns. You can tell Michaelangelo, Leonardo, Rubens, everybody. They all drew and painted Christ from the shroud, because that was the traditional image. But no one knew what it was. Neither the first artist who have studied it profoundly, [1.36.01 mins] used all their abilities and painted the face, stark looking face. Not an icon face, icons must depict the change of the supernatural entry of God into our manhood. That's why all icons have something special about them. But however now, so, many artists when they come to Australia, are now using the shroud to depict him either as he was, or as you saw there as they think he might be. Now, when we go to heaven at the day of the resurrection and see

him face to face, we won't say, 'I wonder which one is Our Lord?'

Because we'll have seen it on the shroud.
(laughter) It's very important, this is a part of our Catholic teaching, in the East. Our Lord said to the apostles, 'Your eyes are very blessed, for they see what kings and others desired to see and saw not, and you're ears are very blessed because they hear what kings and others desired to hear, [1.37.00 mins] and they heard not. Blessed be your eyes for they see, your ears for they hear.'

So they think it's the apostolic tradition to teach us about him and show it to us.

{St Paul and the Shroud}

Why otherwise did St Paul say to the Galatians, 'You stupid Galatians, have you gone mad? Don't you remember when I placarded Christ crucified in front of you.'

Now they think he's referring to the shroud. The word is so strong, it can't have any other meaning. They don't know what name you give it. If you say it's the shroud, it makes instant sense. Now we see what Our Lord's face looks like in the latest marvels of science, depicting it as three dimensional. So in the city of Jerusalem, you can see down here is the area where Our Lord was crucified. That's where the Holy sepulchre is. But Our Lord walked 'round these streets. [1.38.02 mins] He was in the temple area. There's the temple area, he was there. So men saw him just like that at arms length. You can see him at arms length now, with the shroud you can't see him. But they saw him like that, but he didn't look any different from the others except from the majesty of his countenance and everything else. But people were able to laugh at him. They were able to when he was arrested. Do all the other things they did. He concealed the divine dignity that belonged to his humanity.

Now he doesn't conceal it anymore. That's the enormous change that's come over him. Turn it 'round.

{The Temple of Jerusalem}

We see the magnificent temple, our sketch according to the latest findings in archaeology. It's a magnificent place, the temple area, Our Lord was frequently up there. There is the temple itself if you want to know what it's like, go and see the Sis-teen chapel in Rome. The Sis-teen chapel in Rome was built according to the exact dimensions of Solomon's temple. [1.39.03 mins] And inside, that was the Holy of Holies. So Our Lord indicated, when he was in that temple, that if they destroyed it, he would rebuild it, in three days. So the body that we've seen on the shroud, is the temple. That temple now has so utterly disappeared, there is not a stone of it anywhere. The only bit that's left is a little bit of the **Wailing Wall**

up there. That was a wall put up by Herod the Great around the temple area to double its size, and make it more magnificent still. But the temple is all gone, that's why the Jews are not allowed to go up there. Lest, unwittingly, they walk across an area where the Holy of Holies had been. And they're so frightened that they don't want to risk that. For many Jews don't take any notice of their leaders and go up there. But the Jewish further than once stand down there day in and day out [1.40.01 mins] Begging God to send the messiah. We go up to them and say, 'Brothers, we join you . We're praying for the messiah to come too in glory.'

And they'd probably say, 'So are we.'

Because they don't acknowledge any difference between his first coming and his second coming. We're praying for the messiah to come as the Pope told us, and in that way we are linked with the Jews. But they're also praying that he'll come and build up the

temple and start the sacrificing again. We'll say, 'Well brothers ... '

from the machinery that's used as I've explained to you before. And they say, 'It's perfect.'

If you examine an ordinary photograph. I took a photo of Helen or Claire or Joe there. Then it'd look nice. Put it in this machine and even their mothers who worship them you see. Think they're little angels and darlings. Their mothers would say, 'Well they look so hideous. Their noses are cracked into their faces. If they've got their hands up, they get flattened into their chest, and the things distorted, but look at that. [1.41.01 mins] Back of the head and the front. These folds you can see stand out even. But look at the extraordinary detail. That's what James and Jump said. It's not the fact that there's an image there. It's the extraordinary perfect

detail of it all. [1.41.20 mins] So that for example, one of the things, see that line there. That thing is very prominently in the artwork. Up here, you can see there, there and there. It's a three sided square. And there there's a little V sign and down here there's a little V sign. Can't see it but I suppose people will there. But they figure very prominently on all those artworks. But you can see now, our friends who painted, I think Our Lord's eyes were oak. [1.42.00 mins] See there Our Lord's eyes were closed. Now I'm not sure what was the little button. Coin things but it was possibly that, these. I'm not sure, it's very hard to interpret it if you know what I mean. Alright now, we'll see the last one. Now if you're right down the back, you've got a much better view. See how the blood stands out in great congealed form. When you approach it, you can't see anything, it's gone too close. Way down the back it looks much more absolutely marvellous. So you can see

when Our Lord is done he has enabled us to hear what the apostles taught us. [1.43.02 mins] They took him, they scourged him, that's all they said. Then the soldiers gathered and they crowned him. That's all they say. Then they led him forth and they crucified him. That's all they say. They presuppose you know about it, because if we don't we have to learn all about it.

{Our Lord's Glory}

And Our Lord's been kind enough to leave this ordinary depiction of why he is in glory. Because we mustn't think of it as something that happened and is over, and now it's all over. No, the whole point of it is comparable to what we were honouring yesterday; the mighty dead and the brave ones. And we want to hear their exploits because they have been honoured and brave ones with medals and honours, is only intelligible in the light of

what they endured. But of course there it was that they survived only, they didn't. Go through it in order to just live. Her Our Lord went through this; accepted the worst form of death that's possible, in order [1.44.00 mins] to be glorified so we heard the hymn at the beginning. Procter Quad, it was on account of this, that he the Son of God, humbled himself in obedience that he is now exalted into the high heavens with his name, that is, the Son of God is seen in his manhood as the Son of God. He's retained the Nail wounds, Spear wound, what do you call it, the Great Spear wound, and everything else is gone. But it hasn't has it. So we can now finish where we started. We heard that great song, 'Chrstos,' so as you look at it there, just think of him, and make it personal for yourself, say, 'You,' we could say to him. 'You were made for us, obedient unto death, even to death upon the cross. For this reason, your father, (greather) [1.45.00 mins] exalted you. And gave you the

name that is above every name. So we might say together; We adore you O Christ, We adore you O Christ. And bless you because by your holy cross you have redeemed the world.

{Questions}

Thankyou and we might have our questions now. We might have a few questions Pat.

Questioner: I read recently in the press ... ?

Fr Little: I heard that because a priest, I think it's an Anglican priest, who has written into Towards 2000, the new magazine, stating that, it's in the book of (Barbay) quoting a Chronicler. But unfortunately the priest, the Anglican priest didn't go off. Barbay said, 'Well, if this is the Chronicler that can trusted.'

Now if you only, I think, need to read the history to consider that's absolutely unthinkable. [1.46.01 mins] They wouldn't

dare do anything like that to the shroud. So I think it's just one of those (perfees?)

Questioner: And then they explain that the middle age lawyer books effected the carbon 14 test?

Fr Little: Possibly you see, but in any other book that I've read nothing is ever mentioned about it's going through that. There was however a, an attitude of mind . If you just children, just keep that quiet put it down. There was an attitude of mind whereby things were just put through an ordeal. Now they do think that these marks here are marks of a **red hot poker** that were put in by some strange character to subject it to an ordeal. 'Cause something has to account for those symmetrical marks as of a red hot poker.
[1.47.00 mins] But in the other thing, there's never been a mention of it in all the examinations which are so minute you

wouldn't believe. There's no mention ever of any particles, oil or of anything I can think how it's obviously good as it will as ever be. Whereas there are all kinds of things in it. There's dirt even, they think, from Jerusalem's Streets. But the main thing is those pollen grains. Any other questions? Yes.

Questioner: Would you mention again the pope's venerated the holy shroud?

Fr Little: Sometimes you hear it said in comment. Of course the church sits rather lightly by the shroud. It's never said it's the shroud. Well I couldn't imagine anything more out of tune with what's happened. From the very earliest times, going back to the 4th, 5th Centuries, there've been attitudes or remarks made by **popes**. There's a lot more very interesting material we could have dealt with. But over the last period of time, especially since the photograph, the popes have

[1.48.00 mins] Spoken out very vigorously, there's been office and mass in honour of the shroud, not as a holy picture but as the shroud of Our Lord. Highest they've ever said, there is no doubt whatever that it's Our Lord's shroud. It is true that **Paul 6th** was a little bit more cautious, but that was his nature. He just slipped a little word in but he took it for granted that it's Our Lord's shroud. And this present pope has indicated through the remarks recently, and that's the point, the church simply takes it for granted that it's the shroud. And she, and this happened in Rome a long time ago when I was there. Some of the people in a **big shroud organisation** made a comment saying, 'We want to be very careful, when we're considering the scientific tests. They're not undertaken in order to establish if the shroud is true. They're simply done in a scientific fashion, that if they can contribute something, we're very pleased that's all.

[1.49.00 mins] But we're not worrying our

heads off hoping that a test will come along that will finally satisfy us that it's genuine. That's a most unscientific and unhuman approach. Oh, it's not the number 3 it's just called the **Three Image**. It just means the blood fell down, it just looks like a three that's all. Just noticing it. No you mustn't read things into it that aren't there (laughter) They think, though, Fr Filas thinks. ... Oh no, no, no, that'd give it a bad name. Anyway, that's good to be pious but not in that way. But they think that this three square thing on the forehead, see it there, might be one of the prayer, what do they call it? (pilitza) Put it around Our Lord's head, but they're not too sure because it was only the other fanatical Jews that tied these things on their forehead. [1.50.01 mins] Our Lord would never have done it. They might have put it on him when was, in death, so what I think. They don't know, but, any other questions?

Questioner: Some people have objected to the shroud because it's based on older than a young man 33. O what would we say about that?

Fr Little: The objection is that Our Lord was older than 33, well after being scourged, crowned, spat on, struck, this, that and crucified, you wouldn't blame Our Lord for looking a little older than he was, but, I don't know how on Earth you can tell whether he's 35, 33 or what. But the physiological examination shows he's 5ft 10 & 1/2 and a man of 35. That's what the forensic science people have worked out. And the typical Sephardic Jew, I think, the type that comes from Yemen, I think, they say [1.51.00 mins]

Questioner: Would it be possible, even these days, to paint a negative of a person, which when photographed became positive?

Fr Little: O They've tried it. They get something, but not much. In other words, there are some of them won't give up thinking that it was done by artificial means in the middle ages. And you'd say, 'Well that's marvellous. Because a fellow would have had to know all about negative or camera negatives.'

So just to show the whole thing's impossible, they've got the top artist try to reproduce a negative which when photographed shows a positive. They get something, but there's simply no comparison between what the shroud is and and their artistic efforts. But anything that you can think of that could be done, I'd say, has been done. You'd be astonished if you read through the literature. A lot of it you can follow, and then it gets right out of our depths as they indicate profound scientific things. They've done 10,000 photographs in microform of the shroud,

centimetre, millimetre by millimetre. [1.52.00 mins] But everything you can think of.

Questioner: Father, didn't anybody try to put the body to shroud? you know. Hold it up.

Fr Little: O yes, that's what I said. They've done everything, they do that, they get stains, they get a negative image, but they're just hideous intimations of the human body. The other thing, you see, we didn't touch on was; The Holy See said, 'The great problem remains of how the image was placed on the shroud, and how it has remained on the shroud.'

They could have said, 'And how, there is no corruption on the shroud.'

After four days, a body leaves marks of his corruption on a burial cloth. There are lots of burial cloths that they've got 'round the world. But they're, there's nothing comparable, there's nothing even remotely like it. None of them has any images on it. They've all the

signs of the body corruption. See it on this. There is no corruption whatever. That's what Our Lord meant. After the time when corruption would set in, I rise from the dead. [1.53.02 mins] Three days, three nights. After that, the smell is too bad. On the fourth, after the three days, you've got to close it up. Remember dear Lazarus? This is the fourth day Lord, and there's a terrible stench coming from him. See. Our Lord, you see, did assume our human nature. We must know this for this current controversy over the resurrection. He assumed our human nature, and he assumed, in theological language, all the defects of human nature compatible with his dignity. Now any internal inclination to sin, any temptation in that sense is, you see, infinitely incompatible with him. He doesn't know what it is to be tempted towards sexual aberration, he doesn't even know what it means, from experience. That's why the film is so, one of the reasons why the film is so

horrendous, you see. Indicate that. But the point is a lot of people including some of us er, are saying things like that now, because of misunderstanding. [1.54.02 mins] He assumed our human nature in its lowly condition. He has it in glorified condition. He assumed the defects, He didn't incur death. He assumed death. He was able to get hungry, thirsty, tired, worn out and son on. But no ignorance and no tendency or of concupiscence or lust of the unruly passion.

Questioner: Somebody painted it at our feet, if they would've known about the coins ...
Paint two coins on Christ's like this ...

Fr Little: Well that's the whole point of discussion. You often don't know whether to take up a difficult thing or whether to treat it in the manner that's called *riducio an absurdum*. So if somebody said it was a painting. You can get so annoyed that you can

become speechless because the thing is so idiotic. So you say, 'Well let's just consider it for the sake of argument and see what follows. From the statement that it could be a painting. [1.55.00 mins] Number one, there isn't any paint, well we'll leave that one aside. Number two, how could the man know that it was a negative because you can't paint in the negative? We'll leave that one out. Number three, How could he put things on it you can't see? That's called the **argument ad absurdum**, reducing it to absurdity so that your absurd friend begins to see that it's absurd and say, 'Oh goodo, got it.'

Questioner: Shouldn't devotion to the shroud be linked with devotion to the **Sacred Heart**?

Fr Little: Well, the whole point in Catholic religion is to delight our hearts with truth. Truth consists to large extent in correlating first the present with the past and then the

present among itself. That's how the church teaches us. If you want to progress in your understanding of what God has revealed, there are three ways; use what you know naturally by comparison. I use the military commander comparison, to throw light [1.56.00 mins] on the campaign that Our Lord was really involved with. Then the Church says link up the mysteries. See them correlated. Now we have one day for the Sacred Heart, we have another day for Corpus Christi. We have another day, Good Friday and Holy Saturday, for the burial of the Lord. The whole art consists of linking them up. There's the high priest, who with the divine filial love for His Father, plus infused love of the Holy Spirit, for his father and us. Plus the human love to honour and show worship and reverential love for His Father. His heart is a symbol of the divine, the infused and the human emotional love, exercised towards His

Father and embracing us. But if we were told that, we'd say, 'Oh yeah, yeah, yeah.'

And then we see the shroud, then we'd say, 'Now I know what you're talking about. This man did love us.'

Because that's the only explanation. Why would He endure all that? Answer, because He loves His Father. [1.57.02 mins] But His Father gave us to Him, the Son. So the Son said, 'I will purify them and bring them to myself, and we will adore you together.'

Therefore it's linked very much not only with the love but with the **Eucharistic mystery**. Because there's no way in which we can be purified and one with Christ except for the great mystery of the Eucharist, so we should make very special efforts to link up those things; Sacred Heart, Sacred Shroud, Sacred Mass. And the final get to church news is always see what it's leading to; the Resurrection from the dead which was the

outward magnificence associated with the beatific vision of God in the restored universe of freedom. Our Lord freed himself from those things. He has the beatific vision always, and now He's glorified, just waiting after three days to raise you from the dead, [1.57.56 There seems to be a sudden cut in the recording here] disappear! And I do hope that the practical purpose of the, this giant catechesis will be fulfilled. All catechesis must concentrate on Our Lord, but with a view to learning what he did, said, and underwent, in view of communion with him now liturgically at the mass, sacramental mode. But also communing with him on your own in order to do something in the future. The main thing, I suggest, would be, that we can focus the whole of our Catholicism 'round him as imaged forth and now glorified, but glorified as the one who has been duly rewarded for what we can see still on the shroud, and

possibly will see until the end of time.
Thankyou. (applause & clapping)